Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $2.00 per annum, payable strictly in advance.
In St. Louis, Canada, and in foreign countries, $2.10.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized October 5, 1918.

THEOLOGICAL MONTHLY.

Published by the

Evangelical Lutheran Synod

of

Missouri, Ohio, and Other States.

Vol. IX. — October, 1929.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. IX. OCTOBER, 1929. No. 10.

The Means of Grace.

With Special Reference to Modernism.

By PROF. P. E. KRETZMANN, PH. D., D. D.

Introduction.

"The true treasure of the Church is the holy Gospel of the glory and grace of God." That is the statement made by Luther in Thesis 62 of the Ninety-five Theses. It shows that the great Reformer, as early as 1517, had reached a clear and definite conviction concerning the most important treasure which God gave to His Church on earth. It is not in subjective and mystical experiences of an individual that the strength of the Church lies nor in similar conceptions held by a group of individuals, but in the objective acceptance of the gift of redemption wrought by the vicarious atonement of Jesus Christ. No amount of contemplation will give a person the possession of the reconciliation effected by Christ, and all the excessive religiousness of our days will not take the place of the simple belief in the truth of Scriptures which is demanded by the Lord as the first step in the proper relationship to Him. It was our Lord Jesus Himself who began His public ministry with the call: "Repent ye and believe the Gospel." Mark 1, 15. And the same call goes forth throughout the Scriptures, as when Paul in Rom. 10, 16 and 2 Thess. 1, 8 demands obedience to the Gospel, just as he writes, Eph. 1, 13: "In whom [Christ] ye also trusted, after that ye heard the Word of Truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise."

For that reason the topic which is to be treated in the present essay and in its discussion is of vital, of fundamental importance in the life and work of the Church. When the Ephraimites had been defeated by the Gileadites under the command of Jephthah, as we read in Judges 12, the Gileadites took the passages, that is, the fords of Jordan, before the Ephraimites, challenging every man who wanted to pass over to pronounce the word *Shibboleth*. Since

the people of the West-Jordan country had developed a dialect which caused them to pronounce the word with a sharp sibilant sound, *Sibboleth,* their speech, like that of the Galileans at the time of Jesus, betrayed them. So it is to-day with regard to the doctrine of the Word of God, which includes all the means of grace, the Gospel and the Sacraments. Unless a Christian accepts this Word as the absolute truth and the one guide to salvation, he is bound to plunge into spiritual disaster. It is not without reason that the Scripture itself speaks of "the foundation of the apostles and prophets," for it is this foundation of the infallible Word that gives to both teachers and hearers that calm certainty which will not permit the portals of hell to shake its faith. Many and varied are the enemies who in our days are trying to undermine the foundations, and it will undoubtedly be of the greatest value to us if we rehearse the definite stand of our belief over against the vagaries of the false teachers of all times and of the so-called Modernists in particular.

The following points are to be considered in discussing our topic: —

1. The Scripture doctrine concerning the means of grace.

2. The chief errors of all times concerning the *doctrine* of the means of grace.

3. The chief errors concerning the *outward form* of the means of grace.

4. The specific errors of Modernism.

5. Practical questions and difficulties concerning the means of grace.

1.

There is a twofold reason for beginning our discussion with a presentation of the points made by the Bible itself. In the first place, it is always of special interest and value to have the facts of the doctrine of Holy Scriptures in a convenient summary, so that the picture is clear in our own minds. In the second place, it is good to emphasize the need of letting the Bible speak for itself. If we, in receiving letters, should start out with the supposition that every letter we receive is a forgery with which some one is deliberately trying to deceive us, then all human intercourse would become next to impossible. Surely the same courtesy ought to be extended to the great letter of God addressed to the world, wherein He declares to us the love which He bears toward us for the sake of His Son, the Savior of the world.

What does the Bible say of itself? What do we learn from its own pages concerning the means of grace? Those are the questions which must first be answered. And the answer is simple enough if we take it from the pages of the inspired account.

The Bible says of itself that on its roll, on its pages, were written the *words of the Lord.* It is expressly stated that Moses wrote the "words of the Lord," Ex. 24, 4, and that these words were included in the Book of the Covenant. Of the Book of the Law, as written by Moses, the Lord says to Joshua that it shall not depart out of his mouth. Josh. 1, 8. Cp. Josh. 23, 6. The technical term for the commandments and revelations of God in the early days was "the Law of Jehovah," or "the Law and the Testimony," or the "Word," or "the Book." Is. 8, 20: "To the Law and to the Testimony! If they speak not according to this Word, it is because there is no light in them." Is. 29, 18: "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness." Is. 34, 16: "Seek ye out of the Book of the Lord and read."

This is abundantly supported in the New Testament, for the collection of the Old Testament writings is referred to as "Moses and the prophets," Luke 16, 29. 31; "Moses and all the prophets," Luke 24, 27; "the Law of Moses and the prophets and the Psalms," Luke 24, 44. 45. Time and again Jesus refers to the books of the Old Testament as a definite entity, as a unit which was generally so accepted, even by His bitter enemies, who would have been the last to accept His argument if it had not been in keeping with the truth. He tells the Jews: "Search the Scriptures," John 5, 39, or: "Ye search the Scriptures," in the form of a statement referring to a general practise. He makes an incidental reference, which by virtue of that very fact is all the more emphatic, when He says, with regard to a single word: "The Scripture cannot be broken." John 10, 35.

No less emphatic are the writers of the New Testament in declaring the canonical books of the Old Testament to be the Word of God Himself. St. Paul writes that to the Jews were "committed the oracles of God." Rom. 3, 2. Like a mighty challenge his words to Timothy ring out: "All Scripture is given by inspiration of God." 2 Tim. 3, 16. And just as definite is the statement of the Apostle Peter: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1, 21.

But what about the New Testament? Can we be as certain

of our belief with regard to the writings which were accepted by the Church between the middle of the first and the end of the fourth centuries? We have here, in the first place, Christ's assurance to His disciples. He told them, John 14, 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 15, 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning." John 16, 13: "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come." Acts 1, 8: "Ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." What the apostles by virtue of this commission spoke by word of mouth and what they wrote down in proclaiming the Gospel message, is *the truth of God Himself.*

We have, in this connection, in the second place, the testimony of the men themselves that they were speaking and writing the Word of God. Paul declares that he was "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead." Gal. 1, 1. In the same chapter, vv. 11. 12, he states: "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." The same apostle writes: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2, 1. 4. And again: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14, 37. And again: "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2, 13. Nor is Peter less definite when he writes: "But the Word of the Lord abideth forever. And this is the Word which by the Gospel is preached unto you." 1 Pet. 1, 25.

Of this inspired Word, of the Gospel, the message of salvation, the word of reconciliation, it is *definitely stated that it is a means of grace.* In His great prayer on the evening before His death the Lord states: "Sanctify them through Thy truth; Thy Word is truth." John 17, 17. St. Paul says that the Word of God effectually works in those who believe. Again, he writes to Timothy: "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that a man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3, 14—17. Titus 1, 2. 3: "In hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due time manifested His Word through preaching, which is committed unto me according to the commandment of God our Savior." This is in exact agreement with the entire Old Testament, as shown in some of the passages quoted above, as well as Is. 55, 10. 11: "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." With these statements agrees also the passage Heb. 4, 12: "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In short, the doctrine of the Bible concerning the Gospel as a means of grace, as actually conveying to the heart of man the power of the Spirit unto salvation, may well be summarized in the words of St. Paul, Rom. 1, 16: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

This much may be said of the Word as it is conveyed to our minds through the senses of hearing and of sight. The power of the Holy Spirit is in the Word, whether we read it at home or whether we hear it in church. If we but ask the Lord to open our eyes that we may behold the wondrous things out of His Law, as we sit down for our own private devotions, and if we but send up a petition to the Throne of Grace as we enter the church, asking the Lord to grant to our pastor a rich measure of His Holy Spirit to preach the Word with all boldness, as it is meet, and to grant to us the spirit of meekness, that we may take our reason captive under the obedience of Christ and receive with true humility the engrafted Word, which is able to save our souls, Jas. 1, 21, then we

shall experience in richest measure the fact that the Word is truly a means of grace. (Home devotion; regular attendance at church services, etc.)

If men were not so easily subject to doubt and unbelief, it would have been sufficient to have only the Word, as the one means of grace containing the full measure of the wonderful assurance of love and grace through the merits of the Savior. In the Gospel we have the message of salvation which most definitely and adequately assures us that God would have all men to be saved and to come unto the knowledge of the truth, 1 Tim. 2, 4; for even in the Old Testament He affirmed with an oath that He had no pleasure in the death of the wicked. Ezek. 33, 11. But God knows the weakness of men and has anticipated their doubts. He not only gives us His Word with its assurance of grace and mercy; but He has added to this Word as it was given to men by proclamation and writing certain other means connected with His Word, by which He transmits to men the treasures of His love in such a direct and obvious manner that human doubts and fears are met more than half-way.

A parable will fairly well illustrate the significance of the other means of grace, or the Sacraments, as compared with that of the Word alone. A wealthy man may give to his poor neighbor a clear and unconditional promise that he will give him a certain piece of real estate, a most desirable piece of property. The poor man may rely fully and without question upon the word or message which has been given him; but, at the same time, assurance is made doubly sure, and the entire gift is definitely placed beyond the possibility of a doubt, if the wealthy man causes to be delivered to his neighbor the warranty deed for the property concerned, made out correctly in every detail, with the name of the beneficiary clearly written out, so that the instrument will stand before every court in the state. Or, in a similar way, a man may promise to another a certain number of bonds or other valuable papers, definitely stating that the party of the second part is to be regarded as the possessor of the papers concerned. Yet the beneficiary will never be altogether satisfied with regard to his possession of the bonds until they have been delivered into his hand or until he has received a paper which will satisfy all legal requirements regarding the transaction. This and more is included in the proper appreciation of the Sacraments as additional means of grace.

We have this assurance with regard to Holy Baptism. The Lord Jesus gave the express *command:* "Go ye, therefore, and

teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28, 19. An exact translation of this Great Commission would cause it to read: Go and make disciples of all nations by baptizing them. The Sacrament of Holy Baptism, by Christ's command, is to be used in making disciples, not as a mere rite of initiation, but as a means which confers discipleship. — Similar commands to baptize are found throughout the New Testament. St. Peter told the multitude on the day of Pentecost: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts 2, 38: When Saul had received the heavenly vision by which he had been changed from a persecutor to a defender of Christianity, he was told by Ananias: "Arise and be baptized." Acts 22, 16. We see, then, that the command to baptize is definite and specific. It concerns an act that is definitely expected according to the will of God.

To this we must add the direct and express *assurance* concerning the gift of God's grace bestowed by and in Holy Baptism. Our Savior Himself stated: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Mark 16, 16. Salvation is here clearly attached to the Sacrament, if faith is present. The same is included in the words of Ananias, for to his appeal addressed to Saul: "Arise and be baptized," he adds the statement: "And wash away thy sins, calling on the name of the Lord." Acts 22, 16. Thoroughly unmistakable and unambiguous is the statement of Peter: "Be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts 2, 38. In Eph. 5, 25. 26 the apostle writes: "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word." And Peter bluntly states: "Baptism now also doth save us." 1 Pet. 3, 21.

It must be clear, then, to every reader of the Bible, that Baptism is a means of grace, that, if used according to Christ's institution, in connection with Christ's words, it actually gives to and confers upon every one who believes forgiveness of sins, life, and salvation. Jesus says: "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." John 3, 5. It follows that the person reborn of the water and of the Spirit, through Holy Baptism, does enter into the kingdom of God. St. Paul writes to Titus: "According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3, 5. Here also salvation, the imparting of the blessings of

Christ's redemption, is ascribed to the water of Baptism. And still stronger, in a way, is the word of St. Paul: "As many of you as have been baptized into Christ have put on Christ." Gal. 3, 27. So Christ, the Savior, with the fulness of His redemption, is ours through Baptism. Surely, then, it is a means of grace.

But this is true no less of the Sacrament of the Eucharist, or the Holy Communion. We have there, in the first place, the specific *command* of Christ: "This do in remembrance of Me." 1 Cor. 11, 25. And in the same paragraph we are told that we should thus show and proclaim the Lord's death, the power of the redemption wrought through His death and sealed by His resurrection, "till He come." The Lord's Supper is to be celebrated in the Church until the Lord's return to the Last Judgment. That is the clear command of the Lord. — But, in the second place, He also shows that this meal is not a mere gesture of remembrance, but also a powerful instrument and means of grace. This appears not only from the statements: "This is My body; this is My blood," Matt. 26, 26—28; Mark 14, 22—24; Luke 22, 19. 20; 1 Cor. 11, 23—29, which clearly speak of the real presence in the Sacrament, but particularly from the explanatory clause which He adds: "Which is given for you . . . which is shed for you for the remission of sins," and from the warning statement of St. Paul with regard to discerning the Lord's body, for "he that eateth and drinketh unworthily, shall be guilty of the body and blood of the Lord." Luther, therefore, is right in saying of the significance of the Eucharist: "That is shown us by these words: 'Given and shed for you for the remission of sins'; namely, that in the Sacrament forgiveness of sin, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation." So the Lord's Supper likewise is a means of grace, imparting to the believer, receiving the external elements, the blessings of God's mercy in Christ Jesus. These facts, therefore, are bound to influence the attitude of the Christian not only to the Word, but also toward the Sacrament of Holy Baptism and the Holy Communion. (Baptism as soon as possible; comfort of Baptism; frequent attendance at Communion and earnest preparation.)

2.

The term Modernism does not necessarily imply that a movement or an idea is modern in the sense of being recent, although we shall eventually arrive at that understanding for the sake of this essay. The devil, who is a liar and the father of lies, has

made it one of the chief points in his campaign against the Lord and His mercy to change the truth of God's Word into falsehood. The fundamental line of reasoning whereby he perverts men is that which he used in the Garden of Eden, when he flung a challenge to Eve's faith: "Yea, hath God said?" That is his one line of approach, that of injecting doubt into the hearts of men regarding the truth of God's Word. And the second is this, that he denies the fatal consequences of rejecting the Bible as the absolute truth: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened." Cp. Gen. 3, 1—5.

It is often stated that attacks on the inspiration of the Bible and on its inherent power as a means of grace are of recent date, since the rise of "higher criticism." But, in a manner of speaking, every deviation from the truth of Scripture from the earliest days to the present time amounts to the same thing, at least in its final effects. It was thus in the early days of Israel's history, when false prophets and dreamers of dreams became a menace to the people of God, in leading them aside from the objective truth of the revealed Word. At that time the Lord warned the believers: "Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord, your God, proveth you, to know whether ye love the Lord, your God, and fear Him and keep His commandments and obey His voice; and ye shall serve Him, and cleave unto Him." Deut. 13, 3. 4. All the false prophets of the Old Testament had, in a measure at least, the spirit of Modernism. They went a step or two beyond Miriam and Aaron, in inquiring: "Hath the Lord indeed spoken only by Moses? hath He not spoken also by us?" Num. 12, 2. They showed the spirit of the false prophets at the time of Micaiah, of whom it is said that there was a lying spirit in their mouth, even though Zedekiah, their leader, challenged Micaiah to produce proof against him. 1 Kings 22, 22—24.

It was this attitude, that of setting aside the truth as revealed by the Lord's servants and substituting therefor their own ideas or that of bringing the false revelations of soothsayers and spiritists into the Church of God that caused Isaiah to testify so sharply against those who were guilty of such practises: "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? To the Law and to the Testimony! If they speak not according to this Word, it is because there is no light in them." Is. 8, 19. 20. This was merely

speaking along the lines found in the prophecies of Amos, about half a century before, who writes: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the Word of the Lord and shall not find it." Chap. 8, 11. 12.

After the fall of the Northern Kingdom and just before the destruction of Judah by the troops of Nebuchadnezzar it was especially necessary to point to the dangers which threatened from the modernism of the day, and Jeremiah does so with increasing emphasis. Chap. 7, 3. 4. 8: "Thus saith the Lord of hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these. . . . Behold, ye trust in lying words, that cannot profit." Chap. 8, 8. 9: "How do ye say: We are wise, and the Law of the Lord is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what wisdom is in them?" Chap. 14, 14. 15: "Then the Lord said unto me: The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination and a thing of naught and the deceit of their heart. Therefore, thus saith the Lord concerning the prophets that prophesy in My name and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall these prophets be consumed." Chap. 23, 28. 30—32: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. . . . Therefore, behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them and cause My people to err by their lies and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord." These are stern words indeed, but words that have not lost their significance and their application in our own day and age.

As we trace the modernistic trend with regard to the Word of the Lord in the further history of the people of God we note, indeed, that in one respect the period after the Exile shows a better

situation than before, namely, in this that open idolatry is no longer found. The reformatory labors of the post-exilic prophets, Haggai, Zechariah, and Malachi, together with the stern measures adopted by Ezra and Nehemiah, also their efforts in behalf of the Old Testament canon, resulted in a high respect for the Word of God and a more thorough appreciation of it as a means of grace. But this was in the course of time offset again, at least in part, by the work of the great Jewish schools and academies, in which the Mishna, or second law, the rabbinical interpretation of the Mosaic Law and certain traditions, together with the Gemara, or commentary by the rabbis on the text of the Mishna, resulted in what later was known as the Talmud, the compendium of Jewish religion. Even at the time of Jesus the "tradition of the elders" had gained an authority in the Jewish Church which placed them beside, or even over, the revelation of Scripture. For that reason our Lord rebuked the Pharisees very earnestly: "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And He said unto them, Full well ye reject the commandment of God that ye may keep your own tradition. . . . Making the Word of God of none effect through your tradition which ye have delivered; and many such like things do ye." Mark 7, 5—13. Cp. Matt. 15, 2—6. Even in those days, then, the foundations were destroyed, Ps. 11, 3, so that the righteous despaired of keeping the objective and absolute certainty of the Bible as a means of grace.

In the early Church the zeal for the Word of God as the one source and form of doctrine was so great that all its members watched with the greatest anxiety lest some one smuggle into the Church a writing which did not have the full authority of the Lord. Between the middle of the first century, when we find Paul warning the Thessalonians not to be misled by spurious letters, as though sent by him, 2 Thess. 2, 2, down to the end of the fourth century, when the Church agreed on the canon of the New Testament, constant vigilance was necessary lest the certainty of the Word of God and the power of its revealed truth be spoiled by books written by mere men, without the inspiration of the Holy Spirit. How well this constant vigilance did its duty appears from the fact that books like the writings of the Apostolic Fathers (the letters of Clement of Rome, of Ignatius of Antioch, of Polycarp of Smyrna, the Teaching of the Twelve, the Letter of Barnabas, the Shepherd of Hermas, and the Epistle to Diognetus) were discarded, together with a mass of apocryphal material, early so-called gospels, heretical books,

infancy gospels, passion gospels, spurious acts, epistles, and apocalypses (568 pages in the edition by James).

Besides exercising this constant vigilance with regard to the apostolic authority of the accepted books of the New Testament, the early Church was also compelled to take a stand against the efforts of the higher criticism of that day. Thus, the Syrian Gnostic Marcion, shortly after the middle of the second century, attempted to mutilate the canon of the New Testament in the interest of his strange speculations. He compiled a gospel of his own, calling it the "gospel of the Lord," in which he omitted all parts of the genuine gospels which did not agree with his heretical views. By a similar procedure he offered a mutilated edition of the letters of Paul, discarding, however, the Pastoral Letters as well as the epistles of Peter, John, and James. His way of dealing with the question left no objective certainty concerning the books of the New Testament and paved the way for similar efforts at a later date.

Unfortunately the Church itself did not maintain the high standard of vigilance which it had observed during the early centuries. During the Middle Ages tradition was placed on the same plane with the Word of God, with the Church asserting its right to be the interpreter of both and with little importance attached to the written Word. Since the people only in rare cases possessed the Scriptures in a language which they could understand and since preaching in the churches was neglected in an increasing measure, the significance of the Word of God as a means of grace was either not felt or entirely ignored. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14, 8.

The Reformation produced a decided change for the better, especially in the Lutheran Church. In Article V of the Augsburg Confession we read: "That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith when and where it pleases God, in them that hear the Gospel." (*Trigl.*, 45.) Luther's own position with regard to the Gospel is interesting. His unbounded respect for the power of the Word of God is so well known as to require no further comment. Some of his statements have become classical sayings in our circles: "To a single word, yea, to a single letter more importance attaches than to heaven and earth. . . . To me it seems that even a single word makes the whole world too small." (Cp. Pieper, *Christl. Dogmatik*, I, 334 F.)

Unfortunately, however, the spirit of Luther and his coworkers did not live in all his children, and his candid manner of treating textual difficulties in the Bible was misunderstood and abused by later teachers in the land of the Reformation. For it was here that the movement known as "higher criticism" degenerated most rapidly into a subjective and destructive science. Originally intended to be nothing more than the study of the history and the literary structure of the various books of the Bible, it rapidly became a body of preconceived notions and vague theories, having for its avowed purpose the overthrow of the old orthodox position concerning the Word of God as a definite entity and a means of grace. Beginning with a Dutch philosopher, the Jew Spinoza, continued in England by Hobbes and in Holland by Le Clerk, it found very favorable soil in Germany, and the names Eichhorn, De Wette, Vatke, and Wellhausen are synonyms of destructive criticism. The movement spread to England and America, with names like Davidson, Smith, Driver, and Briggs in the front ranks. These men denied the reality of prophecy and the validity of any prophetical statement; they denied the reality of revelation; they were avowed unbelievers of the supernatural; they discredited the Bible from Genesis to Revelation; they were the forerunners and the spiritual fathers of the present-day Modernists, whose theories we shall examine more closely below. But where the Bible is not accepted as the Word of God, it will, of course, not be regarded as a means of grace.

Just as the Bible itself, however, went through various vicissitudes which threatened to deprive it of its inherent power, at least in the doctrine of certain church-bodies, so the Sacraments likewise were subject to a rationalism which denied their validity as means of grace. Concerning Baptism, indeed, there was little trouble for about fifteen centuries, except that its meaning as a bearer of God's grace was falsely understood and overemphasized in the wrong way. Since many believed that the water of Baptism imparted remission of sins in an absolute manner and largely by virtue of the act (*ex opere operato*), they put off their reception into the Church by Baptism until shortly before their death, in order to have pardon for all sins previously committed. But this mechanical view of Baptism was apparently not shared by one of the greatest teachers of the early Church, Augustine; for he writes: "Whence has water so great an efficacy that in touching the body it can cleanse the soul unless by the operation of the Word; not because it is uttered, but because it is believed." During the

Middle Ages an element of uncertainty was brought into both Sacraments by the strange doctrine of intention, according to which an absolute and conscious intention on the part of the officiating priest was necessary to insure the validity of the Sacrament, but otherwise there was nothing to interfere with Baptism as a means of grace.

With the rise of various Reformed sects in the sixteenth century, however, the doctrine of the power of God in Holy Baptism was made an issue. The Augsburg Confession made a clear statement of the position of the Lutherans in the premises: "Of Baptism they teach that it is necessary to salvation and that through Baptism is offered the grace of God and that children are to be baptized, who, being offered to God through Baptism, are received into God's grace. . . . They condemn the Anabaptists, who reject the baptism of children and say that children are saved without Baptism." (Article IX: Of Baptism. *Trigl.,* 47.) This clear expression concerning Holy Baptism as a means of grace was necessary because not only the Anabaptists, but eventually the great majority of Reformed bodies insisted that the Sacrament was a mere external rite, a symbolical act, signifying the reception of a person into the membership of the external Church. Statements to this effect are found in the Catechism of Geneva, in that of Heidelberg, in the Second Helvetic Confession, in Zwingli's *Fidei Ratio,* in the Articles of Religion of the Anglicans, in the Westminster Confession of the Presbyterians, in the Savoy Declaration of the Congregationalists, in the Baptist Confession of the year 1688, in the Articles of Faith of the Methodists, and in other writings of the Reformed denominations. (Cp. Guenther-Fuerbringer, *Symbolik,* 311 ff.)

The Lord's Supper did not fare so well, even in the early Church. It is true that the Apologists, in general, taught the Real Presence in the Eucharist, holding that both the earthly and the heavenly elements were communicated and received in the Lord's Supper. But many of the teachers of the Church began to err in speaking of the Eucharist as a "sacrifice," and many expressions found in their writings paved the way for the doctrine of transubstantiation as it was acknowledged and promulgated by the Lateran Council of 1215 and as it found general acceptance through the establishment of the Corpus Christi Festival at the end of the thirteenth and the beginning of the fourteenth century. This false position, together with the doctrine of the Mass, brought a strange idolatry into the Church and, as a result, many evil consequences.

But when these views were rejected at the time of the Reformation, the Reformed bodies went to extremes also with regard to this doctrine. While the Augsburg Confession of the Lutherans stated: "Of the Supper of the Lord they teach that the body and blood of Christ are truly present [under the bread and wine] and are distributed to those who eat in the Supper of the Lord" (Articles X: Of the Lord's Supper; *Trigl.*, 47), Zwingli thwarted all efforts at union at the Marburg Colloquy, in 1529, by insisting upon his interpretation "signifies" and thereby causing Luther to declare: "Yours is a different spirit from ours."

The spirit of Zwingli and Calvin has persisted in the majority of Reformed bodies, also with regard to the Lord's Supper. They refuse to accept the real presence of Christ's body and blood in the Sacrament, insisting that the earthly elements are mere symbols of the Savior, who is sitting at the right hand of God and can therefore be considered as only spiritually present. To all such bodies, and to members of such bodies who actually believe this false doctrine, the Eucharist is a mere memorial of Christ's death and therefore no means of grace actually conveying to the believers the benefits of Christ's redemption. Also in this respect the Reformed doctrine paved the way for Modernism. (Cp. Guenther-Fuerbringer, *l. c.*, 337 ff.) *(To be concluded.)*

Dr. Luther's Warning against Sedition.*

A Faithful Admonition to All Christians to Beware of Riot and Rebellion. 1522.

JESUS.

May God grant grace and peace to all Christians reading or hearing this letter! Amen.

1. By the grace of God the blessed light of Christian truth, heretofore suppressed by the Pope and his followers, is risen anew in these years, which has publicly exposed and confounded their manifold pernicious and infamous deception, all manner of iniquity

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* Our brethren of the California and Nevada District of the Missouri Synod are urging that Luther's complete works be rendered into English and are advocating that the work be done by our clergy, the pastors of each Synodical District taking over their proportionate share. The Los Angeles Conference has made a beginning and is herewith submitting a translation of Luther's treatise entitled *Eine treue Vermahnung an alle Christen, sich vor Aufruhr und Empoerung zu hueten* (St. L. Ed., Vol. X, 360 ff.).

THE EDITOR.

and tyranny, so that riot seems to be brewing and priests, monks, and bishops, together with the entire clergy, will be slain and routed unless they themselves offer a sincere, marked reform. For the common man, aroused and angered because of losses suffered with respect to property, body, and soul, too sorely vexed and most faithlessly pressed beyond all measure, henceforth is no longer able or willing to suffer, and he has just cause to strike with flail and club, as the common peasant threatens to do.

2. Now, although I am not at all displeased to hear that the clericals are in such fear and worry, if perchance they would search their hearts and moderate their furious tyranny, — would to God their terror and dismay were even greater! — nevertheless I feel quite convinced and also without all fear of a future riot or rebellion, particularly of such a one as would succeed and attack all the people, for the reason that I should not, and ought not to, doubt that God will confirm His Word and would much rather allow heaven and earth to pass away than have one tittle or letter of His Word fail as He Himself declares, Matt. 5, 18; 24, 35.

3. Therefore let any one who may and will threaten and terrorize that the Scripture may be fulfilled, which says of such clerical evil-doers, Ps. 36, 2: "Their iniquity is found out that men hate them." Likewise Ps. 14, 5: "They fear where there is no fear." Again, Prov. 28, 1: "The wicked flee when no man pursueth." And Lev. 26, 36: "The sound of a shaken leaf shall frighten them." And Deut. 28, 65—67: "The Lord shall give thee a trembling heart, and thy life shall hang in doubt before thee. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" Such terror and fear the Scripture works in all enemies of God as a beginning of their damnation. Therefore it is proper and pleases me well that such torment is beginning with the Papists, who persecute and condemn divine truth. Presently there will be still more smarting.

4. And let me say more: If I had ten bodies and could merit so much grace with God that He would chastise them with this fox-tail of temporal death or riot, I should nevertheless, from the bottom of my heart, yield them all up for the wretched common people. Alas, Lord God! there is no such mild punishment at hand; an unspeakable severity and wrath, of which there is no end, has already set out upon them. Heaven is iron, the earth brazen; no praying avails any more; the wrath, as St. Paul says of the Jews, 1 Thess. 2, 16, is come upon them to the uttermost. What we

are speaking of now is not merely insurrection in the sight of God. Would to God that, since there is no help for the masses, we might nevertheless snatch a few and save them from the horrible gulf and abyss.

5. The Scriptures allot to the Pope and his followers an end far different from physical death and riot. Daniel says (chap. 8, 25): "He shall be broken without hand," that is, not with the sword and physical force. And St. Paul, 2 Thess. 2, 8, speaks thus of him: "Our Lord Jesus Christ shall consume him with the spirit of His mouth and shall destroy him with the brightness of His coming." The artists also portray Christ seated upon the rainbow, a rod and a sword proceeding out of his mouth. This is taken from Isaiah, chap. 11, 4, where the prophet says: "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." However, the artists made a mistake in painting a flowering rod. It should be a rod or lance, and both, lance and sword, should extend over the one side only, over the condemned. Again we read Ps. 10, 15: "Break Thou the arm of the wicked, seek out his wickedness till Thou find none."

6. From these passages we learn that the antichristian reign of the Pope will be destroyed simultaneously with himself in this manner, that his knavery, fraud, villainy, tyranny, seduction, will be exposed and end in shame in plain view of all the world, by Christ's Word, which is the spirit, lance, and sword of His mouth. For lies and deception are destroyed only by being exposed and recognized. As soon as the lie is detected, it needs no further blow; it falls and vanishes of itself with utter disgrace. That is the meaning of Ps. 10, 15: "Seek out his wickedness till thou find none." Nothing more is required than searching and exposing it.

7. Now, the Pope's pomp, with all its prebends, cloisters, high schools, laws, and doctrines, is nothing but a lie; reared upon lies, it has only by pretense and good appearance deceived, seduced, and oppressed the world and has harmed body, property, and souls. Therefore nothing more is required than recognizing and exposing it, and it will tumble down with Pope, priests, and monks into complete shame and disgrace. For no man is such a fool as to pursue, and not hate, open lies and falsehood. Now, when such an *exposé* of papal knavery has been made and the spirit of Christ's mouth is in full sway, so that the Pope with his lies is as nil and utterly despised, then the Last Day will simultaneously also break and appear, and Christ will completely destroy the Pope by His

advent, as Paul declares 2 Thess. 2, 8. In this affair the best feature is this, that the Pope and his henchmen, their hearts hardened as they are, will not believe but deride it, that they may fulfil the word of Paul, 1 Thess. 5, 3: *"Cum dixerint: Pax!"* "When they shall feel secure and say, There is as yet no trouble, then sudden destruction will come upon them." Now, in order that the Papists may never mend their ways and seek grace, they are not to believe this, but rather to say: Indeed, the Last Day is still far distant; and then, in the twinkling of an eye, before they will be aware of it, they will all lie in a heap in the very depths of hell-fire.

8. As I have just now said, since I am persuaded by these passages that by man's hand or by a riot the papacy and the clerical state will not be destroyed, but that his iniquity is abominable to such a degree that no punishment will be adequate except the divine wrath itself, without any means, I have never yet allowed myself to be moved to restrain those who threaten with fist and flail. I know very well that they will not succeed; though some will be attacked, the attack will not become a general one. For even before this when men still feared their anathemas and the wrath of God was not yet in action, probably more priests have been dispatched without any noise and rebellion; but now that the rebellion has begun and their anathema is no longer dreaded, they shall tremble without cause, just as they have hitherto with their false ban caused us to tremble and have delighted, with pride and pleasure, in our fear.

9. Yet, though the fist will not succeed, and though there is no need of my restraining it, nevertheless I am constrained somewhat to instruct the poor souls. And for the present I shall concern myself about civil government and the members of the nobility, who really ought to render support from a sense of duty, as being the ordained power, every prince and lord in his own domain. For whatever is done by constituted authority is not to be regarded as revolution. But now they suffer it all to go unchecked, and one hinders the other; several even support and justify the cause of Antichrist. God will surely find them out and reward them according as they have employed their power and authority either unto the deliverance or unto the loss of their subjects, as regards their body, goods, and souls. But the common man's temper must be calmed, and he must be told to abstain also from such sentiments and words as tend toward riot and to undertake nothing in this matter except by order of the government or cooperation of the

powers that be. The following considerations ought to induce him thereto: —

10. First, the fact that, as stated, there will be no action, and words and ideas expressed and conceived about this matter are altogether vain. For, as already heard, God Himself will be, and wants to be, the Avenger in this instance, and they [the Papists] are not at all worthy of the proposed light punishment. Besides, we notice that the princes and lords are very much disagreed among themselves and they are doing nothing that would even make it appear as though they wished to lend any assistance in this matter. This has all been so decreed and ordered by God that He alone might punish them and pour out His wrath upon them. Still, as said above, this does not excuse the princes and lords; they ought to do their part and, as much as lies in them, restrain with the sword which they bear, thus perhaps, to some extent forestalling and mitigating the wrath of God, even as Moses did, Ex. 32, 28, who had three thousand of the people slain in order that God's wrath might be turned from the people; similarly, Elijah, 1 Kings 18, 40, and Phinehas, Num. 25, 11. Not that we are now to slaughter the priests, which is not necessary; no, only with words we should keep them from practising over against the Gospel, and try to make our words effective. More than enough can be done to them by words and letters, so that neither striking nor stabbing will be necessary.

11. Secondly, if, however, there should be a riot and God would be pleased to punish them so graciously, yet the method is unprofitable, nor does it ever produce the reform desired. For riot is devoid of reason and usually strikes the innocent more than the guilty. For this reason no riot is justifiable, however just its cause may be, and it always results in more harm than good, confirming the adage: "Ill begets worse." For this purpose the government and the sword have been instituted, to punish the evil-doers and to protect the righteous in order that riot may be prevented, as St. Paul says, Rom. 13, 4 and 1 Pet. 2, 13, 14. But when Mr. Everyman rises, he can neither mark nor maintain the distinction between the evil-doers and the righteous, but strikes into the masses, without regard as to whom he is hitting, which cannot be done without great, yea, monstrous injustice.

12. Hence take heed to the powers that be. As long as they do not raise a hand and issue commands, restrain your hand, tongue, and heart and undertake nothing. Should you be able to influence the political authorities to act and issue orders, you are

free to do that. If they are not willing, you must not will it either. However, if you continue, you are already unjust and much worse than the other party. I side, and ever will side, with that party which suffers from riot, no matter how unjust its cause may be and I shall oppose that party which instigates riot, no matter how just its cause may be, because riot cannot proceed without doing harm and shedding innocent blood.

13. Thirdly, riot is forbidden by God. Deut. 16, 20 He says through Moses: *"Quod iustum est, iuste exequaris";* "That which is altogether just shalt thou follow." Likewise Deut. 32, 35: "To Me belongeth vengeance and recompense." Hence originated the true proverb: "He who strikes back is in the wrong." Again: "No one can be his own judge." Now, riot is nothing but personal judging and avenging oneself. This God cannot tolerate; therefore it cannot be otherwise but that riot will invariably make matters much worse; for it is opposed to God, and God is not with it.

14. Fourthly, in this case riot is certainly a special instigation of the devil. Because he sees the bright light of the truth, which exposes his idols, Pope and Papists, the world over, and which he is unable to meet in any way, the rays having dazzled his eyes, so that, totally blinded, he can do no more than lie, blaspheme, and advance the most foolish stuff, being so completely blinded that he even forgets pretense, color, and hypocrisy, which hitherto he was accustomed to allege, as those lying tongues, the Pope, Eck, Emser, and their ilk, prove by their bulls and writings, — he now rushes in and wants to instigate a riot through those who glory in the Gospel, hoping thereby to heap reproach upon our doctrine, as though it were of the devil and not of God; as some already glory from the pulpit in consequence of the performance he began at Erfurt with the priests.

15. But, God willing, he shall not succeed. We must suffer the insult from him; he, however, shall also, in return, suffer something that will abundantly repay him. Those who read and understand my doctrine correctly do not instigate riot; they have not learned it from me. That some nevertheless do such a thing and boast our name, what can we do about it? How much do the Papists, under the guise of Christ's name, perpetrate things which Christ has not only forbidden, but, what is more, destroy Christ! Are we to keep our followers so pure that even St. Peter would not stumble among us, while among the Papists there are nothing but Judases and Judaslike schemes, although they protest that their

doctrine is not of the devil? However, as I say, thus the devil seeks occasion to inveigh against our doctrine as best he can. If he were capable of something worse, he would certainly do it. He has become weak; he must suffer, God willing, because he takes recourse to such lame, loose, foul designs. He shall not and will not succeed in starting a riot, as is his heart's desire.

16. Therefore I pray that whoever desires to glory in the name of Christian, would conduct himself as St. Paul prescribes, 2 Cor. 6, 3: "That we give our adversaries no occasion to vilify our doctrine." For we see how adept the papists are in letting the beam stand in their own eyes and searching and scratching with all diligence in our eyes, expecting to find a little mote there. They do not want us to censure them for possessing hardly anything praiseworthy, but if one of us is not wholly spiritual and an angel, then our whole cause is said to be wrong; then they rejoice and dance and sing as if they had gained a complete victory. Therefore we should beware of giving occasion for blasphemy, with which they are filled to the point of overflowing; not for their sakes, as they cannot but blaspheme and let "the mouth speak out of the abundance of the heart," Matt. 12, 34, even if they must accomplish it by lying, as we see them actually doing; but for the sake of the holy Gospel that we may preserve it from shame and "silence them" according to our best ability, as St. Peter teaches, 1 Pet. 3, 16, so that they may not with truthful testimony heap reproach upon us. For whatever evil they may say of us they at once connect with our doctrine; and thus the holy Word of God, from which we derive all our honor, must bear our shame. But they desire their own doctrine to be above dishonor, though they produce naught but shame, these noble-minded, tender-hearted, righteous people!

(To be concluded.)

THE THEOLOGICAL OBSERVER.

Why This Aloofness? — The editor of the *Lutheran Church Herald* said last June: "It is to be regretted that the Synodical Conference is not represented at the Free World Conference in Copenhagen. Believing, as they do, that they have the whole truth, why not be there and testify and help the conservative forces of the Lutheran Church to stand by its confession? Can anything be gained by isolation? Are the Lutherans meeting at Copenhagen unworthy and unfit to meet with even in a free conference?"

In making a brief reply, we would assure the editor of the

Lutheran Church Herald that it is not a feeling of superiority which is keeping us away from these conferences. We wish members of other Lutheran synods would once for all bury the notion that our refusal to attend such meetings is due to a low view taken by us of the moral and spiritual character of other Lutherans. Concerning isolation, we are convinced that often something can be gained by it. Frequently it is the most emphatic way of testifying that one is not in agreement with prevailing tendencies. The chief reason, however, why Missouri is not represented in Copenhagen is the wish not to become guilty of upholding errorists, which class, as will be granted by most conservative Lutherans in America, was largely represented in Copenhagen. The subject of unionism, which we consider the burning question of the day in Lutheran circles, must be given prayerful consideration by all who love our Lutheran Zion. A.

Promoting the Unity of the Lutheran Church. — Among the resolutions adopted by the Second Lutheran World Convention, the following, quoted in the *Lutheran Church Herald* (July 30, 1929), is perhaps the most important and far-reaching: "Since the Lutheran World Convention regards the existing unity in faith and confession as the only right ground for the fellowship of the different Lutheran churches, and since it regards the living testimony concerning this common faith as the most important and, in fact, the only active means to further the consciousness of this unity, it is recommended that the executive committee adopt measures through which the different church-bodies may more intimately learn of the faith, life, and conditions of other Lutheran bodies, that personal testimony may be employed for common instruction and admonition. As such measures have been mentioned: exchange of visits of leaders in the respective churches and organized activity for information through the Lutheran Press Bureau and through literature, as well as support for Lutheran theological students of minority churches for further theological studies in other Lutheran centers."

This resolution is, as we have said, a most important one. To the outsider its importance consists, in the main, in revealing the unionistic drift of the World Convention. The resolution takes it for granted that "unity in faith and confession" exists, for it speaks of the "existing unity in faith and confession." However, is not this assumption absolutely unfounded? Are we to believe, for instance, that unity in faith and confession exists between Liberalists like Soederblom and the American representatives of the convention? Is not the gap between the Modernistic groups of Germany and the Scandinavian countries, on the one hand, and the confessional groups of some of the American synods, on the other, enormous? We looked for a clear and complete declaration of faith, but the Confessional Declaration, reaffirmed at Copenhagen, allows a wide latitude of religious opinion. It reads: "The Lutheran World Convention acknowledges the Holy Scriptures of the Old and the New Testament as the only source and infallible norm of all church doctrine and practise and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small

Catechism, a pure exposition of the Word of God." This declaration is certainly inadequate. It is so worded that even Liberalists like Soederblom may subscribe to it without altering an iota of their modernistic views. So, too, the measure suggested for bringing about a greater unity in faith and confession are woefully inadequate. In fact, they may result in the very opposite of "unity in faith and confession." For example, theological students of "minority churches" frequenting, "for further studies," *Liberal* "Lutheran centers" may easily make shipwreck of the faith which by the grace of God they had acquired in confessional Lutheran circles and may thus increase the confusion which invariably follows in the wake of Liberalism. In short, the mistake of the Second World Convention seems obvious. It has taken for granted that "unity in faith and confession" exists, whereas, in reality, it does not exist, as every one knows. Does this explain the unionism which marked the convention? Or was the spirit of unionism so potent from the start that the existing differences in faith and confession were wilfully overlooked by the leaders and all who saw them and wished to testify to them were hushed into silence? MUELLER.

A New Theological Seminary. — *The Sunday-school Times* (August 3) reports the following on a subject briefly referred to in our last issue: "Representatives of four large presbyteries met in Philadelphia on July 18 to consider the founding of a new theological seminary. The group included former directors, professors, and students of Princeton Seminary as well as ministers and elders. The reason for calling the meeting and its purpose were both made clear in the following resolution, which was unanimously adopted: 'Being convinced that the action of the General Assembly of 1929 establishing a new Board of Control for Princeton Theological Seminary will inevitably make the institution conform to the present doctrinal drift of the Church and so desert the distinctive doctrinal position which it is bound by the most solemn trust obligations to maintain, we believe that immediate steps should be taken for the establishment of a new theological seminary, which shall continue the policy of unswerving loyalty to the Word of God and to the Westminster Standards, for which Princeton Seminary has been so long and so honorably known.' Prof. J. Gresham Machen of Princeton, who made the opening address, said that, in order to conserve the present sound evangelical Presbyterian forces, 'we must have at least one sound source of ministerial supply.' Professor Machen and Prof. Robert Dick Wilson of Princeton, who also spoke, both felt that the new seminary ought to be opened this fall to meet the urgent call for such a school that has come from a large number of Princeton students. It was estimated that $50,000 will be needed the first year, and $22,000 was immediately pledged at the meeting in Philadelphia. The chairman was authorized to appoint an organizing committee of fifteen, with Professors Machen, Wilson, and Oswald T. Allis, also of Princeton, as advisory members, to select classrooms, dormitories, and an administration office. Roland K. Armes, 1237 Commercial Trust Building, Philadelphia, was appointed as acting secretary. Christian

people the world over will be saddened by the news that Princeton Seminary, one of the oldest strongholds of the faith in this country, is to be controlled by a new board of thirty-three men of whom a large and influential number are liberal. But it is a cause for thanksgiving that part of the needed funds have been pledged and that a faculty second to none and an adequate student-body are being formed for the new institution. Those who were gathered in Philadelphia feel sure that Bible-loving Christians everywhere will be glad to join them in praying for, and in supporting financially, the new seminary, where the whole Bible will be honored as the inspired Word of God." MUELLER.

The "Saint" Factory in Operation. — That Rome is clinging to all her old errors in doctrine, even though here and there she is shrewdly adapting herself to changing conditions in some of her practises, is borne out by the beatifying and canonizing which, according to the press, she is even now constantly carrying on. *Time* has an illuminating article on the latest activities pertaining to this sphere in the Roman fold. In spite of its length the article will be read with interest.

"A third of the nineteenth century had slipped by when, one day in Italy, a daughter was born to a man who later became Governor of Rome. At sixteen she was described as 'a beautiful young girl, high-spirited, with the daring recklessness of a lad.' She was called the Countess Annette Bentivoglio. At twenty-six she put away the world and entered the Poor Clare Convent in San Lorenzo. Thereafter she was known as 'Mother Mary Magdalene.' In time she journeyed to the United States and founded a convent in Omaha and one in Evansville, Ind.

"Last week these two cities had solemn occasion to remember Mother Mary Magdalene. For now has begun the secret 'trial' to determine whether she was worthy to be made a saint. After the proceedings and findings of that trial have been reported to the Vatican, the Pope may announce her beatification, then her canonization.

"Catholics in Omaha and Evansville began speculating last week upon the ultimate verdict on the life of Mother Mary Magdalene. Years may pass before they hear it. If the Pope and the cardinals find her life irreproachable, she will receive the title 'Venerable.' Then, for beatification, will come a threefold test: 1) A reputation for sanctity must be established; 2) the heroic quality of virtues must be established; 3) the working of miracles must be proved. When this test has been passed, upon the Venerable is conferred the title 'Blessed.'

"But not yet will she have achieved sainthood. As 'Blessed' she must perform at least two miracles. After these have been recognized and discussed, the Pope may declare her a saint and order her canonization.

"Mother Mary Magdalene's sainthood candidacy is supported by the Very Rev. Albert Kleber, of St. Meinrad's, Ind. Chosen as 'devil's advocate,' whose duty it is to find flaws in all arguments in her

favor, was the Rev. Peter C. Gannon, editor of the *True Voice,* a Catholic weekly.

"If Mother Mary Magdalene is canonized, she will be the seventh saint created during the pontificate of Pius XI. Others are: *St. John Eudes,* who at the age of fourteen vowed himself to perpetual chastity, preached in Normandy, founded in 1641 the Institute of Our Lady of Charity of the Refuge; *St. John Baptist Vianney* (1786—1859), famed parish priest of the little French village of Ars; *St. Magdalen-Sophy Barat* (1779—1865), foundress of the Society of the Sacred Heart; *St. Mary Magdalen Postel* (1756—1846), foundress of the Sisters of Mercy of Christian Schools; *St. Peter Canisius* (1521 to 1597), who 'saved for the Church of Rome the Catholic Germany of to-day'; *St. Thérèse de Lisieux,* the 'Little Flower' Carmelite nun who became a bride of Christ when she was only fifteen and died when she was twenty-four.

"At present there is only one United States-born candidate for sainthood. She, Ann Elizabeth Seton, was born in Manhattan in 1774 of Protestant parents. Traveling in Italy, she felt drawn toward Catholicism and adopted the Catholic religion in 1805. She founded the Sisters of Charity in the United States. Her 'cause' (candidacy for sainthood) was opened in Baltimore in 1911. Its proponent is Cardinal Merry del Val." A.

Troubles for Rome in Poland. — A little item in the *Sunday-school Times* furnishes some light on a secession movement affecting the Roman Catholic Church in Poland. Our contemporary writes as follows: —

"The *Protestantische Rundschau* describes a new reformation among the Poles. The National Church in Poland has now fifteen parishes and a hundred thousand adherents.

"The first synod of the Church was held in Warsaw last June, there being two hundred and fifty present, among them two bishops and three laymen from America. Plans were made for the establishment of a theological seminary, and the statement was issued that the National Church of Poland wished to live on good terms with all Christians who base their teaching on the Gospel. All members of the Church are equal, the women having church franchise.

"If the two Polish Reformed Catholic churches unite, it will mean an important secession from Rome, for the Mariavites number 100,000, with 4 bishops, 30 priests, 500 sisters, and 200 lay brothers. They possess 68 parishes, 7 convents, 80 parish schools, 12 orphanages, and 60 workshops for children, an old people's home in every parish, and a great number of agricultural and industrial enterprises, which support the clergy, the sisters, the charities, and schools. The clergy have no fixed salaries. The institutional developments of this Reformed Catholic Church are evidence of its vitality. In renouncing Rome, they also have renounced spirits and tobacco. They are evangelical, but with certain erratic interpretations." A.

Concerning Protestant Missions in Central and South America. It is interesting to see with what arguments Roman writers are combating the efforts of Protestants endeavoring to bring the Gospel to

the unchurched in Latin America. These writers pay little attention to the circumstance that Protestants, while condemning sheep-stealing or proselytizing, nevertheless can look upon Latin-America as a legitimate field for missionary activity on account of the vast number of natives who have no connection with any Church and are living in an ignorance which is equivalent to that of downright heathenism. The Roman Catholic *Commonweal* says: —

"From Nashville, Tenn., comes the report of an address by the Rev. Dr. James I. Vance, summarizing the work of the recent Spanish Protestant Conference at Havana. It is, in several respects, a most interesting document. Though the Doctor paused by the wayside to see the fountain of perpetual youth, he was generally very strict in attending to business. This was an endeavor to unify the Protestant crusaders in Latin-America, so as to 'increase their power as a Christian Church.' No aspect of the situation seemed more promising than that explained by our speaker as follows: 'Worship means more to the Spanish people than to the Anglo-Saxon people, for they are more humble in their attitude toward their religion and more vivacious and more eloquent in their expression of love for the Church.' Curiously enough, nobody seems to have been led to wonder how they developed such virtues. It may therefore be worth while recalling the circumstances that Catholic missionaries and teachers struggled during centuries to impress upon the millions in Hispanic America a hunger for the bliss of the obedient soul. If Dr. Vance's analysis of their achievement is correct, there seems every reason to believe that they should keep right on, without interference — lest the Spaniard become ultimately the spiritual equal of the Anglo-Saxon!"

There is no valid argument presented here against Protestant missions in Latin countries. Does the religious fervor of a part of the population connected with the Church make up for the dense ignorance of those that are on the outside? A.

The Congregationalists Turning to Liturgy. — In the Congregational Church a movement has for some time been on foot to make the services more decorous and solemn. It seems many of these people are getting tired of the emptiness and drabness which by inheritance are outward characteristics of their public worship, and they are looking to ritualism to furnish them relief. Quaint old Nathaniel Burton was a Congregationalist, and in his lectures on preaching he confesses that he found the lack of a ceremonial element unbearable and in his own church introduced a goodly amount of it. His remarks on the ceremony of baptism, though extravagant here and there, are interesting enough to be reproduced here: —

"I once saw a minister baptize a child; and what did he do? Do? As near nothing as possible. I suppose he baptized it, because he sprinkled the little head with water and repeated the customary triune sentence. And he did offer a prayer one minute in length. But he spoke the formula, and he spoke the prayer, in a tone that had no atmosphere about it, it was as bare of suggestiveness and magnetism as the human voice could be when reciting a table of statistics. I say, that minister had not studied the significance of

infant baptism and gone into the subject, so that he could see it from the inside, the vast inside. If he had, he would have swelled a little and vibrated; and not merely would he have personally dilated, but he would have been inclined to swell his ceremony, most likely, by certain quite feasible additions. Supposing he had called upon his choir to chant: 'Suffer little children to come unto Me and forbid them not'; or supposing he had himself read that passage. Supposing he had said a few words to the parents. Supposing he had expanded his curt prayer to include the undeniable terms and ground facts of child baptism. Supposing he had Romanized [?!] the occasion to the extent of half a dozen innocent little particulars which I might name, winding up with a suitable shout from the choir — yes a shout: 'Glory be to the Father, and to the Son, and to the Holy Ghost!' For what in all life more deserves to be shouted over than such a scene as that, with its unutterable, tender, and glorious implications." It seems some of us Lutheran pastors could learn from this old Congregationalist to be more appreciative of the good old forms which we have and to use them to better advantage. A.

Glimpses from the Editor's Window.

A severe blow fell upon our brethren in the Wisconsin Synod when one of its prominent theologians, Prof. W. F. Henkel, member of the theological faculty at Wauwatosa, was removed by death. He died July 5 at the age of 61 years and 3 days.

In Sweden a strenuous debate is going on at present on the question whether in the public schools Luther's Catechism should be taught regularly or read only on occasion. A recent order of the Department of Education prescribed the latter course. The *N. L. C. B.* states that a strong movement is going on throughout the nation for the reinstatement of the Catechism.

We may be inclined to think that Japan has almost been Christianized, judging by the remarkable progress made in that nation the last fifty years or so. But we are told by the religious press that this interesting country numbers only 300,000 Christians, which is but one half of one per cent. of the total population. The influence of Christianity in Japan, however, is very strong in spite of the small number of actual converts.

A writer in the *Hibbert Journal* quotes these words of Sir Walter Scott, written to Lockhart: "I would, if called upon, die a martyr for the Christian religion, so completely is its divine origin proved by its beneficial effects on the state of society. Were we but to name the abolition of slavery and polygamy, how much has in these two words been granted to mankind in the lessons of our Savior?" The same writer states that *Ivanhoe* was quite recently translated into Hebrew and published in Jerusalem.

Methodism in Great Britain is a religious force that has to be reckoned with. The three Methodist bodies in England, the Wesleyan, the Primitive Methodists, and the United Methodists, together number 1,389,674 members. These three churches are planning a merger, or perhaps we ought to say, some of their leaders are planning a merger for them.

India, too, is touched by the tendency toward unionism. At a recent conference in Lucknow the following denominations were represented by delegates discussing organic union: Methodist Episcopal, English Baptists, Disciples of Christ of America and Australia, Church of the Brethren, Western Methodists. From the Anglican Church unofficial representatives had come.

"'Since Newman's conversion,' says the *Catholic Citizen*, 'nearly 800 Anglican clergymen have been received into the [Roman Catholic] Church. The exact figure is said to be 787.' This statement is made simply as one of fact. The *Catholic Citizen* is not the kind to gloat over it. From Newman's conversion (in 1845) to the present time is a period of eighty-four years. This, then, gives an average slightly in excess of nine a year. As there are from 25,000 to 30,000 Anglican clergymen, this would seem not a very serious proportion." — *The Living Church*, quoted in the *N. L. C. B.*

Is present-day science solving the riddles of the universe? This is the question asked by M. Luce, an English writer, who puts it thus: "Has there been any digging down to bed-rock in the department of scientific investigation? I cannot see that there has been. Even the theory of relativity appears to be to some extent reasoning in a circle; the modern atomic theory discloses new forms of energy, but it leaves energy itself as great a mystery as before." A.

BOOK REVIEW.

Statistical Year-Book for 1928. 206 pages. $1.00. (Concordia Publishing House, St. Louis, Mo.)

The *Statistical Year-book* for 1928 recently left the press. Why so late? The statistician answers this question in his preface: "To place the *Statistical Year-book* on the market at an earlier date in the year seems to be an impossibility. On March 14, 194 reports were still missing. Besides, the compilation of these figures in so short a time is such an enormous task that it overtaxes the strength of one man. And it stands to reason that the printing of a book of this size containing almost nothing but figures requires much more time than what printers call 'straight matter.'" Besides the extensive parochial reports, the *Year-book* gives the statistics of all our missions and of our educational and charitable institutions, financial reports, the percentage of German and English used in our churches, etc. Much painstaking labor has been put into this book of over 200 pages. The selling price of one dollar does not pay for the printing. J. H. C. F.

The Life-Work of Johann Sebastian Bach. By *Paul Sauer.* 15 pages. 10 cts.; doz., 96 cts. (Concordia Publishing House, St. Louis, Mo.)

In the interest of good church music we highly recommend the reading of this tract. J. H. C. F.

KFUO Tracts. No. 9: *Thou Shalt Not Kill with the Tongue;* No. 10: *Dangerous Tendencies in Modern Marriages;* No. 11: *Wanted: Better Homes;* No. 12: *Hurdling Life's Barriers.* By *Dr. Walter A. Maier.* Single copy, 5 cts. each; 100, $1.25; 1,000, $11.00. (Concordia Publishing House, St. Louis, Mo.)

These tracts were originally written as addresses and delivered by Dr. Walter A. Maier over Radio Station KFUO. J. H. C. F.

Rally Day. Order of Service for Lutheran Sunday-schools. By *Theo. Kuehnert.* 7 pages, 5×7½. Single copy, 5 cts.; dozen, 25 cts.; 100, $2.00. (Concordia Publishing House, St. Louis, Mo.)

We shall let the author explain his new program. He says: "This order of service differs from the usual Rally Day orders of service in this, that it includes a short introductory service to be held in the Sunday-school

prior to the church service. The Sunday-school exercises take special notice of the new pupils enrolled on that Sunday. The main feature of a Rally Day order of service ought to be the church service proper. This should be less in the form of exercises in which the children are primarily active, as is the case in our customary children's Christmas orders of service, but its outstanding characteristic should be worship. Rally Day gives the pastor a special opportunity to deliver an important message to children and parents. A central thought is followed throughout this order of service. Its arrangement is based on the theme 'Jesus, the Good Shepherd,' or, from the child's point of view, 'I Am a Lamb in Jesus' Flock.'" When introducing into our Lutheran Church the observance of such days as Rally Day, we must be careful to avoid what is improper and out of place and make the program of the day in strict accordance with the true nature and dignity of the Christian church service. Professor Kuehnert's *Rally Day* does this. J. H. C. F.

Religion for Primary Grades of Learning. By *W. O. Kraeft.* 90 pages, 5×7¼. 80 cts. (Concordia Publishing House, St. Louis, Mo.)

"The continued success of the Lutheran school as an institution is largely determined by the effectiveness with which religion is taught," so says Professor Kraeft in his new book. He warns against religion studied merely as a matter of routine or only mechanically taught or taught without a definite aim. After an introductory chapter on "The Status of Method in Religion" the author gives an outline for the teaching of a number of Bible-stories from the Old and the New Testament. A list of Bible-texts, prayers, and hymns is added. Professor Schmieding has written a lengthy introduction on "the unit-mastery method of teaching and learning." J. H. C. F.

The Religion of the Child. By *Prof. P. E. Kretzmann, Ph. D., D. D.* 152 pages, 5×7½. $1.00. (Concordia Publishing House, St. Louis, Mo.)

"We know that the Bible itself demands that the wisdom from above be made the basis of all true education." So says Dr. Kretzmann quite correctly. The modern attitude towards religious education Dr. Kretzmann gives in the following words: "Teaching the Bible as such is declared to be an insufficient object, as is also the teaching of a set of correct beliefs. It has been said that the ultimate goal in religious education is 'to help the individual, in his own continuous reconstruction and readjustments of his experience, increasingly to understand, appreciate, and participate in, the Christian way of living fruitfully in this world.' This is nothing more nor less than a statement of the aims of the social education. There is where the naturalistic educational psychology has led its proponents and disciples." Concerning the indoctrination of adults who are to be prepared for church-membership, Dr. Kretzmann says: "No pastor can really be satisfied with just a few lessons on certain fundamental points, much less with a series of sermons, the hearing of which is taken for granted and the assent to which is taken in lieu of a confession of the heart. It is a very difficult thing to prepare even an adult for membership in a Lutheran Church in less than twenty to forty lessons. If one attempts more by doing less, the chances are that we shall soon have a membership which is not

really a membership by conviction, but only by force of circumstances. This ought to be avoided by all means." In our day we are confronted by a twofold danger: indifferentism toward purity of doctrine, which leads to false doctrine and unbelief, and, as a result, failure to appreciate thorough indoctrination. Dr. Kretzmann's book is, in the main, a timely discussion of this situation and an appeal for education on a sound basis.

J. H. C. F.

The Stewardship Life. By *Karl Kretzschmar.* 208 pages, 4¼×5¾. $1.00. (Concordia Publishing House, St. Louis, Mo.)

The stewardship of money has been much emphasized. Our Christians, however, should learn the lessons of the larger stewardship of the Christian life. In his preface, Pastor Kretzschmar says: "As for periodic special 'drives' for funds needed in church-work, especially if necessitated by deficits in the treasuries of the Church, these are mere makeshifts. They usually involve an admission that stewardship has failed. The more frequently they are resorted to, the less effective they are bound to become. In fact, all difficulties in financing the activities of the kingdom of God are only symptoms of an organic and often serious derangement in the 'body ecclesiastic'; they always go with delinquencies in other fields of Christian endeavor; they indicate a decline, sometimes alarming, in the temperature of Christian sanctification. This being so, the remedies resorted to must be applied, not to the symptoms, but to the source of the trouble. A treatise on stewardship, therefore, to be really worth while, must spread out over the whole field of Christian service and activity. After all, stewardship is only another term for sanctification and hence does not merely apply to giving, but to every phase of Christian living." May Pastor Kretzschmar's book find a place in the homes and the hearts of our people! The book is interestingly written. J. H. C. F.

Preludes and Postludes for the Organ. Composed by *G. C. Albert Kaeppel.* 32 pages. $1.25. (Concordia Publishing House, St. Louis, Mo.)

These musical compositions are sufficiently difficult to need careful preparation, but not beyond the ability of the average organist.

J. H. C. F.

Trinity Lutheran Church, St. Louis, Mo. A Brief History and a Souvenir, Prepared for the Ninetieth Anniversary of Its Existence by the Present Pastor, *Rudolph H. C. Meyer.*

Here we have in an exterior fully in keeping with the absorbingly interesting and important subject of the pamphlet, richly illustrated, a history of the oldest Lutheran Church of St. Louis, the church of which Dr. Walther was the pastor for many years. The history was written by Pastor Meyer as a contribution to the observance of the ninetieth anniversary of the church. The pamphlet can be purchased from the pastor for 25 cts. A.

Der erste Brief an die Thessalonicher. Ausgelegt von *Dr. C. M. Zorn.* 40 cts. (Zwickau, Sachsen; Verlag des Schriftenvereins [E. Klaerner]). Order from Concordia Publishing House, St. Louis, Mo.

Dr. Zorn spent the declining years of his life in a most beneficial way for the Church by writing popular expositions of various books of the

Bible. About a year after his death this little book of 55 pages is placed before us. The book is a worthy product of the gifted pen which gave us so many similar works. Here you have an explanation of the background of 1 Thess., an exposition of its prominent thoughts, brief remarks to clear up passages that might cause difficulty, and wholesome application. After you have read this little book, you will not only better understand First Thessalonians, but you will find yourself enriched and strengthened in various ways. A.

"Not of the World." Discourses on the Christian's Relation to the World. By *R. B. Kuiper, A. M., B. D.* 200 pages. $1.50. (Wm. B. Eerdman's Publishing Co., Grand Rapids, Mich.)

The eight sermons contained in this volume were preached at the Lagrave Avenue Christian Reformed Church of Grand Rapids, Mich., and taken down stenographically while being delivered. They grew out of the pastor's desire to explain to his flock the relation of the Christian to the world. In the "Foreword" he writes: "On every hand one hears complaints about the worldliness of church-members. I fear that the charge must be sustained. But some of the suggested remedies I cannot approve of. Easy indulgence will surely do incalculable harm. But neither can we cope with this evil by laying down 'rule upon rule, precept upon precept.' Nor does the remedy lie in the 'Touch not, taste not, handle not' policy of asceticism. Ultimately, the only cure of sin is holiness; the one successful antidote for worldliness is spirituality." In this spirit the sermons are composed. Their titles read: "Mingling with the World"; "Differing from the World"; "Enjoying the World"; "Overcoming the World"; "Hated by the World"; "Traveling through the World"; "Owning the World"; "Evangelizing the World." While each sermon shows the Reformed background on every page, the book nevertheless contains excellent suggestions, showing how the important subject of a Christian's relation to the world may be presented to Christian people in a simple and yet dignified and convincing manner. MUELLER.

Nach Sibirien. By *Bischof Theophil Meyer.* 202 pages. Numerous pictures and one map of Siberia. $1.00. Order from Concordia Publishing House or from the agent: Karl Meyer, Huron St., Harbor Beach, Minn.

In 1927 Bishop Meyer of the Ev. Luth. Church of Russia was authorized to visit the Lutheran churches and settlements in Siberia. The results of this highly important visitation are pictured in his most interesting and instructive book *Nach Sibirien.* The journey covered 16,208 kilometers. Pastor Meyer and his assistants visited nineteen Lutheran congregations, besides many places where smaller Lutheran groups had settled. He held forty-four services, preaching in German, Russian, and Lithuanian. He conducted ten larger meetings of church groups, baptized 212 children, confirmed 297 catechumens, who had been previously instructed by lay church leaders, solemnized forty-nine marriages, and administered Holy Communion to 2,616 communicants. How this vast work was done, where it was done, and under what conditions it was done, all these things are interestingly related in this report, together with detailed descriptions of

the people and the country of Siberia. The Lutheran Church in Siberia is supported by that of Russia and this again by the Lutheran Church Council of our country, under the supervision of Dr. Morehead. Nevertheless, the weal and woe of the Lutherans in Russia and Siberia are matters of interest to us also, and we cordially recommend this instructive account to our readers. No one can read the book without being deeply impressed by the faithfulness of thousands of Lutheran Christians under circumstances which rightly may be called frightful. MUELLER.

The Children's Hymnal and Service Book. Authorized by the United Lutheran Church in America. 298 pages. 75 cts.

This new children's hymnal, intended chiefly for Sunday-schools, contains 251 hymns and anthems, selected and arranged for children of school age. Although one misses some of the old favorites, the selection on the whole is very good and will prove a welcome addition to the music library of the school or Sunday-school. K.

The Christ Who Is All. By *Amos John Traver.* $1.00. (United Lutheran Publication House.)

This book proved intensely interesting to the reviewer, for the author made a rather successful attempt to show that Christ ought to be a very vital factor in the every-day life of young Christians. This is done in ten chapters, whose contents are indicated, to some extent, by their headings: "The Actual Christ; The Accepted Christ; First in Affection; First in Attitudes; First in Allegiance; First in Action; First in Aspirations; The Abiding Christ; The Atoning Christ; The Adored Christ." While the reviewer should have preferred to have the book begin with the atoning Christ and was obliged to take exception to one or two statements, slight inaccuracies, the enjoyment and the benefit derived from the perusal far outweighed any such considerations. K.

Touchstones of Success. By 160 Present-day Men of Achievement. 256 pages. $1.00. (The Vir Publishing Co.)

This book is sufficiently characterized by its title, for it offers a symposium of suggestions for success, chiefly for earthly success. Naturally, most of the contributions stress factors of this life only, and there are many statements which strongly savor of self-righteousness. There is some compensation in the fact that a number of the contributions stress the basis of true service flowing from a sanctified life. K.

The Successful Young People's Society. By *Catherine Atkinson Miller.* 201 pages. $1.75. (Doubleday, Doran & Co.)

It is but natural that this book should present many false notions, especially such as spring from erroneous conceptions regarding church union, world peace, etc. Nevertheless the careful reader, who distinguishes and eliminates as he goes along, will find much excellent material, which makes the book worth reading. K.

NOTEWORTHY PUBLICATIONS —

by W. H. T. Dau: LAW AND GOSPEL $2.50

"Dr. Dau's ability as a writer, translator, critic, and theologian is a matter of common knowledge, and an invitation to purchase this book is of deep significance, which the translator has enhanced by a preface and introduction worthy, no doubt, of the reader's attention. Finally, another skilful hand has contributed to the value of this precious book, as a glance at the indexes by Pastor E. Eckhardt will prove. . . . God bless the mission of this book, which treats that doctrine which must be carefully weighed and studied during a whole lifetime!" — *Homiletic Magazine.*

by K. Kretzschmar: THE STEWARDSHIP LIFE $1.00

"The stewardship of money has been much emphasized. Our Christians, however, should learn the lessons of the larger stewardship of the Christian life. . . . May Pastor Kretzschmar's book find a place in the homes and the hearts of our people! The book is interestingly written." — *Theological Monthly.*

by P. E. Kretzmann: THE RELIGION OF THE CHILD . . . $1.00

"In our day we are confronted by a twofold danger, indifferentism toward purity and doctrine, which leads to false doctrine and belief, and, as a result, failure to appreciate thorough indoctrination. Dr. Kretzmann's book is, in the main, a timely discussion of this situation and an appeal for education on a sound basis." — *Theological Monthly.*

by W. O. Kraeft: RELIGION FOR PRIMARY GRADES . . . . $ .80

One can hardly conceive of a more practical aid for the teaching of religion than that which is here offered. Every teacher of Grades 1, 2, and 3 will be exceedingly thankful to the author, not only for the splendid theoretical discussion, but especially for the practical outlines, which group all religious material into thirty units, each of which constitutes a lesson of several periods. The value of the book is further enhanced by an *Introduction,* written by Prof. Alfred Schmieding, who has tested the materials and methods employed by Professor Kraeft and declares the results gratifying.

by W. Arndt: SIEHE, ICH STEHE VOR DER TUER! $1.50

Dreissig Predigten ueber Freitexte. "Schon jedesmal, wenn wir unsern lieben Kollegen haben predigen hoeren, sagte uns seine Predigtweise zu. Diese nun im Druck erschienenen Predigten haben wir gerne im Manuskript gelesen. Auf den Text geht der Verfasser gruendlich ein. . . . Wie wohl tut es doch, wenn der Prediger nicht mit dem Text spielt und allerhand gottselige Gedanken ueber denselben bietet, sondern den Text auslegt! Ferner sind die Predigten Prof. Arndts anschaulich und ausgezeichnet durch ihre klare, schlichte Sprache. Unser Volk, das noch eine deutsche Predigt vorzieht, aber nicht mehr in der Muttersprache so recht zu Hause ist, wird diese Predigten wohl verstehen. Wir erlauben uns, sie besonders unsern juengeren Pastoren zu empfehlen." — B. im *Homiletischen Magazin.*

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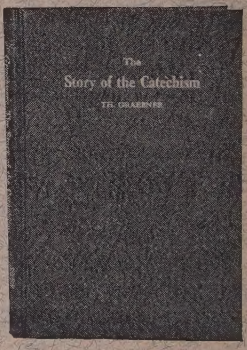
"It goes without saying that every pastor and teacher, to begin with, ought to send for a copy of this book and, after having given it a careful reading, recommend it to their people. Why not try to place a copy of this book in every one of our homes early in this anniversary year, so that parents and young people will read it and learn better to appreciate and to love their Catechism?" — PROF. J. H. C. FRITZ, in the *Theological Monthly* for March, 1929.

"We can therefore wish nothing more than that it may find its way into every one of our homes during the quadricentennial year." — PROF. W. G. POLACK, in the *Lutheran Witness* of December 25, 1928.

"We ought to try to bring this little book into every home and revive the old love for our Catechism." — PROF. W. C. KOHN, D. D., in the *Lutheran School Journal* for December, 1928.



"Indeed, Professor Graebner's book should be welcomed in every Lutheran home," etc. — PROF. O. C. A. BOECLER, in the *Homiletic Magazine* for February, 1929.

". . . Besonders geeignet zur Massenverbreitung unter unsern Laien. Es ist aber auch so anregend geschrieben, dass jeder Theolog es gerne und mit Nutzen lesen wird." — PROF. W. ARNDT, in *Lehre und Wehre* for December, 1928.

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